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A D V I C E  
T O T H E  
M A G D A L E N S.

HEAR COUNSEL AND RECEIVE INSTRUCTION, THAT THOU  
MAY'ST BE WISE IN THY LATTER END. PROV. xix. 20.



L O N D O N :

Printed by W. FADEN, for the Charity.

And Sold by L. DAVIS and C. REYMERS in Holborn,

( Price One Shilling. )

Where may be had, the Rev. WILLIAM DODD's SERMON before the GOVERNORS,  
&c. of the MAGDALEN-CHARITY:

ADVANCE  
TO THE  
MAGDALEN

RECOMMEND AND RECEIVE INSTRUCTION THAT THIS  
MAY BE WISE IN THE LATTER END



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Printed by W. Baynes for the Clerk

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at the Magazine Office



## ADVICE to the MAGDALENS.

*As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live: turn ye, turn ye, from your evil ways, for why will ye die? Ezekiel xxxiii. 11.*

*If ye so turn, Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isai. i. 18.*

*For, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.*

**I**T is with the greatest satisfaction, that we take the opportunity, you give us, to lay before you these solemn and most comfortable declarations of the Almighty King of Heaven and Earth, the Lord of Truth, whose word never faileth. The happy choice you have made, and your voluntary entrance into this House, fill us with good hope, that you are sensible of your past miserable state, and willing to recover the lost favour of God and your Fellow-creatures. If such be your disposition, you will find here every thing conducive to that desirable end; and we can assure you with pleasure, that no encouragement shall be wanting to promote your present and future felicity.

But that you may neither mistake the design of this charitable institution, nor pervert its good intention, it is necessary solemnly to inform you of that design, and of what is expected from you. And we desire that you would seriously, and often, reflect upon what we deliver to you; and that you would endeavour, as exactly as you may, to comply with such Rules as are laid down, if you desire to engage our esteem, and secure our protection.

TOUCH'D with a tender and pitying sense of the lamentable distresses, which young women frequently suffer, unavoidably suffer in a state of prostitution:—concerned at once for the afflicting miseries that oppress their Bodies, and the miseries far more afflicting, which must oppress their unrepenting Souls; many benevolent persons have voluntarily contributed to open this hospitable House, as a place of refuge and retreat for those, who are desirous to leave the pernicious paths of vice, to redeem their good name, to recover their

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bodies from Shame and foul Disease, to regain the fatherly protection of God, and save their immortal Souls.

And, they were the rather inclined to this humane purpose by the peculiarly afflicting circumstances of unhappy young women, whom lost reputation deprives of every honest means to live: casts out as the very refuse of the world; and gives no opportunity to retrieve and return.

Consider then, YOUNG WOMAN, of how great value to you this House of refuge is; as being the only one, to which you could fly; the only place where you could have any probability of attaining present or future Bliss.

Surely then you must greatly prize it; and feel the utmost Gratitude for the worthy Governors and Supporters of it.

This Gratitude we would wish you to cherish, as it will ever be a motive to the very best Conduct.

But as this House, you perceive, was designed to receive you from the storm of Distress; and to enable you to recover lost Reputation, Health and Virtue; you must not by any means so mistake its gracious End, as to be careless in those important Concerns, as to be remiss in the discharge of any Duty.

It was never intended, that you should pass your Life here; much less that you should be supported in Idleness and Sloth. But as your continuance is temporary, so are you to esteem that continuance a singular favour: for the indulgence of which, if you conduct yourselves properly, you may reasonably hope, till such time, as you shall be enabled to return into life with a reputation recovered—no longer the scorn and contempt of your Fellow-creatures; with an habit of industry and the means to procure honestly your own Bread: and with a Mind, renewed in Holiness, conscious of its past Evils, and resolved, through God's grace, to forfeit no more the blessed hope of everlasting Life.—Agreeable to these future views must be your present Conduct.

I. 1. With regard to your *external behaviour*, the most exact compliance with the Rules of the House will be required. And as nothing of severity will be shewn towards you, so nothing of unseemly, and refractory conduct can be allowed, or will be permitted.

2. An humble and ready obedience to the Directions of your MATRON will be the Method to preserve you from Error, to steer you aright, and to gain the approbation of your friends and patrons. And we trust you will be very diligent and attentive in this respect.



3. As you cannot but be sensible, that the expences attending such a family are great, your own reflection must shew you, that there is an absolute necessity for much *Industry* on your part; and we must inform you, that ready as we are to succour the distressed, and to contribute with all liberality to their relief; yet, it cannot be supposed, that this House is designed to harbour and encourage the idle and the vicious; and therefore a deficiency in industry will always be sufficient to lose our esteem, as it will too plainly shew your want of Principles. For if you live idly on the sole bounty of the House, you are grievously abusing the Charity of your Benefactors, and are injuring others, who would be glad to enter, and to work as well as they are capable. Besides, as Idleness is the root of all Evil, your persisting in it will defeat all the good purposes we intend, which are to make you industrious upon principle, that so you may get your Maintenance with credit. For be assured, that we must consider all your pretences to Reformation dissembled, while you are deficient in that Industry, which is the genuine fruit of true Religion. And remember, that as *Idleness* cloaths with rags, brings to shame, to every Vice and every Misery, so are its sufferings never pitied; they are the just reward of the crime. You must not then expect continuance here, or comfort any where else, if you are not Industrious. The Apostle hath declared, *If any will not work, neither shall they eat* \*. And for your comfort, we can say, that the blessings of industry are always upon it: Diligence and honest Labour carry with them their own reward. *Idleness shall clothe with rags; but the hand of the Diligent maketh rich* †.

4. There is one further particular respecting your outward Deportment, which is of great consequence, both to your own peace, and to that of the family in general; your behaviour we mean one towards another, and particularly to your superior ‡. Indeed if you have any sense at all of the Religion which you profess, and are here taught, you will soon know that Love is its great and distinguishing Commandment; and that we can then only be true Disciples of Christ, when “*we love one another as He hath loved us* ‖.”

We expect, therefore, that you each one endeavour to cultivate the greatest Harmony and Unity amongst yourselves, that you be obedient and obliging to your *Superiors*: and that you avoid all quarrelling, reproach, and upbraiding one of another; which will be most unseemly in you, who, alas—have

\* 2. *Thess.* iii. 10.

† See *Prov.* xiii. 21. and x. 4.

‡ The Superior is the

woman who presides over each class.

‖ See *John* xv. 12, 13.

so little cause to contemn and despise. Your sameness of circumstances, and sadness of distress, should awaken in each of your Hearts, a tender pity one for the other; with kind Love, like that of affectionate Sisters, you should endeavour to sooth each others Sorrows; and should never mention your past Misfortunes, but to condole with one another, and to deplore your former miserable Estate.—If you act in such an amiable and becoming manner, you will reap the fruits of it, to your present Comfort and Happiness. The situation you are in will be like a little Heaven to you; whereas disputes, discontents, and reviling, will deprive you of the best Blessings here offered. *Live in Love*, therefore, as dear Children of the same heavenly Father, who hath shewn you such mercy, who hath done so much for the *Salvation of your Souls* \*.

This is the great and material point:—*The Salvation of your Souls*: and which, if attained not, great part of the present good design is frustrated. For we would have you reflect, that what relates to your *Soul* is of infinitely greater moment, than what concerns your *Body* only; and therefore if its welfare be overlooked, amidst the care for merely external respects, you will receive but little of the benefit we propose you, we shall receive much uneasy disappointment. It is hoped then you will diligently attend to what follows.

II. We trust, you are not ignorant, that you have an immortal *Soul*, as well as a perishing *Body*; a *Soul* which cannot die, but, when your mortal frame shall be dissolved, and putrify in corruption, must appear before an Almighty Judge, and by him be consigned to an unending state of consummate Happiness, or inexpressible Misery!

The knowledge of this single Truth is sufficient to make us solicitous for our *Soul's* welfare.

But, alas, what shall they do, who have offended this Almighty Judge by repeated and aggravated Transgressions, and cannot plead innocent, before his righteous Bar?

What would *you* do in that dreadful situation, especially if you should die in an unrepenting state; die utterly unprepared for so solemn a scene, and so sad a sentence!

\* *Ephesians* v. 1, 2.

All hope would be lost. Oh! then rejoice, that when all Hope *was* almost lost, even here upon Earth; it now again dawns upon your Soul, and you may secure a blissful Eternity!

For, gracious to his fallen Creatures, and tender of their welfare, the ever blessed Father of Heaven has sent his only begotten Son into the World, who suffered in our nature the punishment due to our Sins, and made expiation on the Cross, for the Iniquities of vile Transgressors: and who, having triumphed over death, by his glorious Resurrection, hath proclaimed full pardon to all Mankind, who come to him in lively faith and sincere repentance.

These blessed Tidings of good Things are held forth in the books of the New Testament, and may be there read to your exceeding Comfort.

But a *lively faith* and a *sincere repentance*, you must remember, are indispensable requisites for the obtaining this favour, for the procuring this inestimable blessing; and a future dutiful obedience must witness your real sense of it.

If you do not believe † that Christ died for you, you can never trust in his death, or pray to him for his mercies; and if you pretend to believe this,

† That Christ *lived* and *died*, and *rose again*, according to the *Gospels*, is certain beyond all dispute; for those *Gospels* were written by *Men*, who were *eye* and *ear* witnesses of the facts they deliver, and so could not be *deceived*; and they were men of the most unblemished characters, who gave up their all, and even their own lives in testimony of what they delivered, and so could not be *deceivers*.—They worked also the most astonishing *Miracles*, which were impossible to any power less than God's; and they communicated that power to others, who joyfully witnessed the truth of their faith, by suffering patiently, on account of it, the most cruel persecutions, tortures, and death.—Moreover all that Christ was to *be* and to *do* was foretold many years before he appeared, in the *books* of the old Testament, and was exactly fulfilled by him: he himself also foretold many things, which were exactly fulfilled; and as none but God can foretell future events, so these *prophecies* are a full proof of the truth of the Christian religion.—The *doctrine* too which Christ preached, is so excellent, and superior to all other ever taught, that it could come from none but God—and the *Sacraments* which have continued in the church ever since Christ was upon earth, are clear and satisfactory proofs of his having been amongst men, since no other person can be assigned as the ordainer of them, nor any other time of their ordination, than that which the Gospel speaks of.—But, above all, the present *being* of the Christian religion, and its particular *fitness* to the state of the human race, and the wants of miserable sinners, prove its divine original; for we may be satisfied, that it could never have *existed* at all, much less have *continued* to this time, if it had not been divine, since it was introduced and propagated without any human aid, without *arts*, *arms*, or *eloquence*, and in opposition to all the opinions and religious establishments then upon earth.—Christ therefore did assuredly live and die, and rise as we believe; and the Gospel is the certain Revelation of God to mankind; which alone leads to the path of peace, and which to believe and to obey is to be happy.

yet:

yet manifest not a sincere *repentance*, vain and false is every expectation of forgiveness.

*Repentance*, be informed, is not merely a word, nor doth it solely consist in sorrow for sin : true and genuine repentance, such as God requires, and will accept, is a sincere and sorrowful sense of our past misdoings, as dishonourable to God, and destructive to our own souls ; is a firm resolution to leave those practices, which we are sorry for ; is a putting that resolution into act. In one word, it is leaving the ways, as well as being grieved for the works of sin. The Prodigal Son, not only was sensible of his own misery, and his ill conduct to his father, not only resolved to arise and go to him, but actually arose, went and confessed his unworthiness and determination to alter his life \*.

If then you are blest with this happy repentance—are sorry for, and actually endeavour to change your life, and forsake your evil conduct, then in true faith, then sincerely believing that Christ died for sinners, and offers pardon to the penitent, apply to him in lowly confession, and rest satisfied, that he will never cast you out.

This is the state to which we would desire to introduce you, through God's grace, and for that purpose nothing is here wanting. But we must urge one further consideration of vast moment to you ; namely, that as to obtain free pardon through Christ, an actual forsaking of sin is requisite, so a state of pardon implies and demands a new life, and there is nothing which can satisfactorily witness either to yourselves or to others your real penitence and faith, but your future active obedience and unfeigned humility.

We must expect therefore to see,

1. In the *public worship* of God, the most sober, serious, and religious deportment. The least appearance of levity there will damp all our hopes. Consider, in that holy service, the eye of infinite purity is full upon you, seeing into the very secrets of your hearts ; and therefore imagine yourselves ever in his sight, and give place to no unhallowed and unbecoming thoughts. But full of thankfulness for the rich mercies shewn you, join with fervent souls in the service, and let your hearts ever keep pace with your lips.

Human nature is so imperfect, that, spite of our best endeavours, our wretched thoughts will but too easily wander even in the holiest duties. This should not discourage you when it happens, but make you more humble and more watchful ; and it will be serviceable to you to be exactly careful

\* See *Luke*, xv.



in attending to the service in your books, as well as in making the proper responses, to which we must request you to be very attentive ; as also to read the lessons in your Bibles. — And as it is thought advisable, that worthy people, desirous of seeing this good work, should be admitted to the chapel, let that be another forceable motive to particular humility in behaviour. The humble, meek, and downcast look becomes those who are in a state of penitence, and will ever recommend ; the bold and dauntless stare will give but mean ideas of reformation ; though indeed, such as have any sense at all of their past shame, will find little courage to animate the wandering eye.

As to the blessed Sacrament of the *Lord's supper*, we shall say the less, as leaving it to the more particular concern of our *Chaplain* ; but it would give us infinite satisfaction to hear and find that you were all well disposed, and properly prepared to be partakers of that holy feast, which is so necessary for every Christian, as well as so comfortable ; and at which every true *penitent*, humble in soul, and desirous to walk in newness of life, will ever be an accepted guest.

And with regard to the instructions you have from the *pulpit*, we shall only say, that as they are calculated and delivered for your improvement, so we must require that you give good attention to them, and treasure them up in your hearts ; that you carefully apply them to yourselves, and pray to God for a blessing upon them ; that you always read over the text, and and talk of the Sermon one with another ; and if you can write, it may be of much advantage to transcribe the text, the heads of the sermon, and any such remarks as may chance particularly to strike you. The review of this would afterwards be of much profit to you. — And if you are careful thus to regulate your behaviour, in regard to the public worship of God, you will not fail in the same conscientious care with respect.

2. To your *private worship*.

*Prayer* is the most important duty of a Christian, without a continuance in it, we can never hope to persevere in the right path. Great are the promises annexed to it, and in the regular performance of it, we can scarce fail of a blessing. Prayer is not meer lip-service, not a labour of the tongue, and a repetition of words ; it is the desire of the heart lifted up to God ; it is the language of want ; therefore you must be careful that your heart speaks through your lips, and that your souls desire be elevated to God, when you address him in the solemn duty of prayer. — This we hope you will never omit to do *morning* and *evening*, in private ; for which purpose, two prayers are annexed, (which we could wish you to use, unless you have any more proper) at the  
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the same time not omitting to pour forth the earnest request of your hearts, in your own words, if you find particular wants not specified in these. — There is too an holy kind of prayer, which requires no particular seasons, places, or forms, and which, as being the immediate language of the heart, ascendeth most acceptably to God—we mean *ejaculatory* prayer; addressing God in short and humble petitions, wherever you are, or whatever you are doing—such petitions as your own hearts may dictate, or you may learn from the word of God, or the service of the church.

3. Indeed the best way to improve yourselves in this divine art, will be to read *daily* and *regularly* some part of God's word. You should determine this with yourselves, and let no day pass without reading some portion, more or less, of the sacred scriptures, especially the *New Testament*.—This will strengthen your faith and increase your knowledge, and enable you to be much in the practice of that *ejaculation* which we recommend.—This too will enable you to keep your minds employed upon good and heavenly subjects; which you should endeavour to contemplate as much as you may, not only to prevent evil thoughts, from molesting you, but to convince you more and more of the excellency of the choice you have made.—And for other books, if you are desirous of reading, they will be carefully supplied you: we wish to see you employed, during your spare hours, in serious reading; and should be glad, and much recommend it to those of you who are best able, to read to such as are less instructed, and to labour after an increase of knowledge, which we doubt not will bring increase of virtue.

4. Cheerfulness and content will always be acceptable; and how can you better express it, than by singing those excellent and instructive Hymns which are provided for you; than by endeavouring to improve in this holy employment, which gives us such satisfaction in the house of God? But remember that the heart in singing should accompany the voice; and that, if you sing those sacred compositions without due attention, you will receive no advantage. Endeavour to impress your souls with a due sense of the subject; elevate your hearts to God, and then sing with the voice of melody, and the soul of praise.

5. With respect to your conversation, something was hinted before\*; of this you must be especially careful, as well as of all pertness to your *Superiors*: and you will be so if your hearts are truly changed. *For of*

\* Page 3. at the bottom.

*the abundance of the heart the mouth speaketh.* Loose, vain, and vicious conversation, as it will be highly offensive to your benefactors, and is immediately contrary to the Rules of the House, so will it be uneasy and displeasing to yourselves, if you sincerely feel and lament the sad effects of loose, vain, and vicious living. Let then no corrupt communication proceed from your lips; no profane, wanton, wicked words, no profanation of the holy name of God, *Jesus*, &c. Never suffer yourselves to trifle with the name of the *Almighty*, wantonly, without meaning, or on frivolous occasions; or to use any thing tending to an oath, as, *Upon my Soul, I hope to be saved*, &c. but endeavour to purify your lips from all appearance of evil. When you converse together, let it at least be innocent; if it be possible, we could wish it might be edifying; and an attendance to the Rules above given will enable you to make it so. But, for God's sake, never be so abandoned and detestable, as to glory in your shame; as to repeat those infamous scenes, which should cover your faces with confusion; and which, if you glory in them, unrepenting, will be produced at the last day, before all the world, to your unspeakable horror, and be the means to sink you for ever into the bottomless pit of endless misery.

6. You must not conceive, that by entering into this House, your business is done, and your Salvation secured; this would be a fatal mistake. The life of a Christian is a continued warfare; and we have enemies, powerful enemies *within*, as well as *without*, to encounter and subdue.—The sad corruption of our nature is the great cause of our misery; and as long as you bear this mortal flesh about you, you will be subject to temptations and infirmities. You must resolve, therefore, and endeavour to vanquish all the evil desires and predominant lusts of the flesh, and must labour to keep under your corrupt affections: this is required of every Christian, but peculiarly of you, who, in a life of penance, for sensual inordinances, should be particularly careful to subdue the evil propensity of the flesh.

*Temperance* and *early rising* are friends, no less to health and prosperity, than to virtue and piety; and we have no doubt but you will be careful to observe both, as well upon religious as temporal motives. Desirous to mortify all your evil and corrupt affections, you will be diligent in the use of all proper means ||, and in every respect, will endeavour to subdue your

|| Amongst which *Fasting* must be particularly recommended, as a Duty of indispensable Obligation; and as a necessary branch of real Mortification. See *St. Matt.* vi. 16, 17, 18.



worst enemy, the enemy within : following the example of St. Paul, “ *I keep under my body, and bring it into subjection ; lest that by any means, when I have preached to others, I myself should be a cast-away* : and if so great an Apostle, and so eminent a Saint, found this necessary for him—how much more necessary, think you, is it for you,—for you, who like that Apostle, are monuments of the mercy,—may you be eternal monuments of the long-suffering mercy of Christ Jesus our Lord !

Such are the general heads of advice we have thought proper to give you : for immediate directions, either as to religious or temporal concerns, you will always have access to our *Chaplain* and *Matron* ; who will be glad and ready to succour and assist you with their best counsel, in every particular that shall respect your welfare. We have said only what we expect, upon the whole, from you, and have neither enlarged on your *Duty as Christians*, or as *Inhabitants* of this House, since, for the former we have appointed regular instructions from the pulpit ; for the latter we have instituted a general plan of conduct, with which we expect you to comply : and in so doing, you will secure to yourselves our favourable attention, which, (though a blessing much to be prized by you,) will be but small in comparison of that loving kindness of God, and that protection of his providence, wherewith the demeanour, we recommend, will, through Christ, infallibly bless you.

Once more let us remind you, that we have no intention either to receive into this house, or to detain in it, any whose inclinations are averse to its important design, namely, ‘ *their own present and eternal happiness*.’ We seek only your good ; and on your commendable behaviour, shall be inclin’d to continue you, till such time as you may be put into an ability to procure your livelihood properly. Yet that tender concern, we have for your welfare, will always incline us seriously to remonstrate with you, and, with the gentleness of parental affection, to admonish you ; if ever, through mistaken notions, you should be so wretchedly wayward and ignorant of your own true interest, as to desire a removal hence, with no visible appearance of good success, with no probability but of returning again with the swine to wallowing in the mire, and of plunging again deeper and deeper into wretchedness and misery.

And in all such cases, nay, whenever you find a gleam of the least discontent arising in your hearts, cast back your eyes, and reflect upon what you WERE, upon what you must BE, if you leave these friendly walls, and return to vice.

Reflect



Reflect upon the soul, dead in trespasses and sins, a stranger to its God, and lost to happiness; upon the body polluted with iniquity, condemned to the foul drudgery of lust, and to its deplorable consequences, Shame and Disease! Reflect upon yourself, banished from all true peace, a stranger to solid comfort, abhorred by the thinking and the virtuous \*, despised and hated even by the most abject and vicious: cast-out, forlorn, and wretched; stung with the sharp upbraidings of condemning conscience; an alien and an outcast from your nearest friends; a sore grief to the mother that suckled you at her bosom; an afflicting shame to your father's old age; burdensome to yourself, despicable to others; and speedily about to end, a miserable existence, only to enter on an existence far more miserable—wretched, unspeakably wretched in this world; enslaved to the abominable service of the devil, whose only joy, is the misery of the human race, and who, for the most faithful service, hath only flames of hell and never ending anguish to bestow!

And what if you had perished in this state? what if you had died and been lost for ever?—could any thing in this life have recompensed the loss of your soul.—Bless God, bless him ever more and more, that in much mercy he hath opened to you a door of grace; that he hath put it into your heart to come beneath this hospitable roof, which leads you as it were to the gates of paradise, and points out pardon and peace and never-failing joy!—And can there be any thing tempting in the former state, that should move you to forfeit the bliss of the present, and to plunge again into the miseries of the past; plunge again with a double weight of guilt and misery; plunge again—*never* to emerge, *never* to be rescued more!

For, consider, if you return to vice, the *knowledge* you have here had of duty, will aggravate your guilt; you will be justly abhorred by all: nothing but the filth of vile prostitution awaits you; disease will again come on; misery will again overwhelm you; a wretched outcast, without friends, and without hope, you will sink in infamy and distress; no eye to pity, no hand to relieve: and worse than the worst of all, without excuse, and self-condemned your lost and ruined soul must perish for ever in the flames of hell.

\* There is nothing one would imagine, which must affect the mind, especially a female mind, equal to that contempt and neglect to which the loss of reputation, and a state of prostitution subjects them. They can never be admitted into the company of any of their own sex, who are worthy to be conversed with—all the virtuous *must* forsake and fly from them—they are neglected and despised by all; and even those who *use* them have no true value for them, but the greatest hatred.—Oh miserable situation!—ye daughters of shame reflect and return.

If you reflect one moment on this most certain consequence of a return to an abandoned life—your soul will be filled with joy, and your utmost endeavours will be exerted in the discharge of every duty which your present *happy state* requires: a state, how different from that out of which providence hath saved you!

Heaven now lies open before you; everlasting comforts are preparing to crown you: the holy Angels are ready to tune their harps on your accounts, for there is joy in Heaven, and before the Angels of God over one sinner that repenteth; and the blessed, Jesus, who died to save you, is ready to crown your sincere penitence, faith, and love; is ready to bless your happy perseverance with immortality and glory. All the good and virtuous part of your Fellow-creatures, to whom you were before an abhorrence, behold you with joy; a joy especially pleasing to all the Supporters of this Charity, whose wish and travel of heart is for your salvation.

And have not many of you tender parents? have not many of you affectionate friends? must not your hearts then feel a commendable delight on the comforts you cannot fail to give, some to the *father* that begat her; and to the beloved *mother*, who watched her infant wants; some to the friends to whom you were dear, even as their own souls; and who, lamenting your lost estate, can now say, with the prodigal, '*She was dead, and is alive again; she was lost and is found!*'

These things if you consider, you will be filled with exceeding comfort: we recommend it to you seriously to consider them; and desire you to observe, that as on the one hand, in the path we point out, present Peace, Heaven, and eternal Happiness, offer themselves to you:—so in a deviation from it, on the other hand, are sorrow, shame, and disease, present and eternal misery.

Choose therefore—choose for yourselves.—And the God of unexhausted goodness and love incline all your souls to make a happy choice. This will be an unspeakable satisfaction to us, this will be an unspeakable comfort to yourselves.

*The END of the ADVICE.*

PRAYERS,

## P R A Y E R S, &amp;c.

*Private Prayer for the Morning.*

**G**LORY be to thee, Lord God most merciful, for all thy blessings vouchsafed to me, and particularly for thy preservation of me this night past.

O Lord, I am not worthy to lift up mine eyes unto thee: my sins bear witness against me, but there is mercy with thee, therefore shalt thou be feared: pardon and pity me for the sake of thy blessed son, my Lord and Saviour.

I acknowledge my transgressions, and truly repent before thee: Oh give me thy grace, blessed Lord, to persevere in the right path, and grant that I may henceforth never depart from it.

To thee do I humbly dedicate myself, my soul and my body, earnestly beseeching thee, who hast created, redeemed, and preserved me, to fill my soul with gratitude and thankfulness for all thy mercies, and to enable me to walk worthy thy great loving kindness.

Let thine especial blessing be upon all my friends, and particularly on those who are engaged in the government or support of this house: Oh make it a house of salvation, not only to mine, but to the souls of all its inhabitants.

Assist me chearfully to perform the duties of the day following; and so possess me with an awful sense of thy presence; of thy dear Son's sufferings; and of that future account which I must shortly give; that I may fear to offend thee, that I may continually strive to please thee—and let it be thy pleasure, father of mercies, and God of all comfort, so fully to pardon all that is past, and so completely to direct me in all that is to come, that I may not fail of eternal happiness, through the merits and mediation of Jesus Christ, in whose holy words I further call upon thee, *saying,*

*Our father, &c.*

*Private Prayer for the Evening.*

**E**NTER not into judgment with thy servant, O Lord, for in thy sight shall no one living be justified.

Blessed be thy name, thou everlasting and almighty Father, for thy gracious protection and preservation of me this day!

Lord,

Lord, thy mercies are not to be numbered ; under a sense of them, and of my own manifold unworthiness, I am ashamed to lift up my face unto thee : but thou desirest not the death of a sinner : thou didst send thy dear Son into the world, that whosoever believeth in him should not perish, but have everlasting life—Lord, I believe, help thou mine unbelief : Lord I repent, I grieve, I lament for my misdoings ; have mercy upon me, for thy great goodness ; for Jesus Christ's sake, pity, pardon, and blot out all mine offences.

Graciously vouchsafe unto me thy fatherly assistance, and the comfort of thy blessed Spirit, that I may be preserved henceforth from all the defilements of iniquity ; may serve thee with a pure heart and quiet mind, and bring forth fruits meet for repentance.

To thee, Lord, do I humbly dedicate myself, my soul and my body ; strengthen my good resolutions, and preserve me from all the allurements of the world, the flesh, and the devil.

Accept my most unfeigned thanks for all thy mercies vouchsafed to me, but especially for the bountiful provision, made for my spiritual and temporal wants, in this house of refuge : Oh may thy blessing descend on the heads of all its inhabitants—may we be wise to know our own good, and to return the kindness of our benefactors in unceasing praise and thanksgiving ; bless them, O God, with thy choicest blessings ; and kindly remember all my friends and relations, as well as all mine enemies : grant me thy full forgiveness, as truly, O Lord, as I forgive all those who have in any respect injured me.

Trusting on thy providence, I lay me down to sleep : let my bed ever remind me of that hour when I shall lye down in death, to awaken no more to this world ; under an awful sense of which may I live in constant preparation for that great event ; which, if it should happen this night, as every moment of our frail life is uncertain : O Lord most holy, O God most mighty, O holy and most merciful Father, for Jesus Christ's sake, have mercy upon me ; pardon all that is past—and deliver me not into the bitter pains of eternal death, but take me under thy divine protection, and into thy kingdom of glory.—Hear me, O Lord, for thy mercy is great ; and thou hast promised to receive the petitions of those who ask in thy dear Son's name—relying on whose all-sufficient merits, I conclude my imperfect prayers, in the words which he himself taught us.—

*Our father, &c.*



*A Family Prayer for the Evening.*

(From Archbishop WAKE).

*To be read by one of the Superiors in each Ward.*

**R**emember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sins; spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. *Spare us good Lord.*

O God! we confess, with shame and confusion of face, that we are not worthy of the least regard from thee, whom we have so much offended, and whose patience and long suffering we have so often, and grievously abused.

O LORD! we have sinned, we have done wickedly, we have broken thy holy Commandments, by thought, word, and deed, by doing those things which thou hast forbidden, and leaving undone the things which thou hast commanded. And to make ourselves altogether sinful, we have gone on in a continued course of sin and rebellion against thee; and have persisted in it, notwithstanding all the motions of thy holy Spirit, and the checks of our consciences to the contrary. Yea, this very day, we have not ceased to add new sins to all our former guilt †. And now, O God, what † *Here let a short stop be made, for every one to call to mind, wherein she has offended the day before.* shall we say, or how shall we open our mouths, seeing we have done these things? O LORD, to us belong shame and confusion of face, because we have rebelled against thee; but with thee there is mercy, therefore shall thou be feared. Have mercy, upon us, O God, after thy great goodness, according to the multitude of thy mercies; do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; and grant us grace so truly to repent of, and turn from our evil doings, that our iniquities may not be our ruin. Give us a deep sense of our sins past, and a hearty sorrow and contrition for them. And so endue us with the grace of thy holy Spirit, that for what remains of our lives we may walk more circumspectly before thee, redeeming the time because the days are evil.

To this end, purify our souls from all corrupt desires and affections; mortify all our carnal lusts and appetites, make us as constant and zealous to deny, as we have ever been heretofore ready to gratify and indulge them. Raise up a spirit of piety and devotion, of love and charity, of humility and self-denial, within us; and grant that these, and all other Christian graces, and virtues, may increase and abound in us: remove from us all envy and hatred and malice, and whatsoever else is contrary to our duty towards thee, or towards our neighbour; and so establish us in thy fear, that it may never depart from our minds,  
but

but be a constant security to us against all those temptations which either the devil, the world, or our own flesh, shall hereafter minister unto us, to draw us into sin, or to hinder us in our duty.

More particularly we pray thee to pity and pardon whatsoever we have done amiss this day : O let us not lye down to rest under thy displeasure ! But grant us that forgiveness of our sins now, which we may never have any future opportunity to ask of thee.

[Accept our most sincere thanks and praises for all thy mercies from time to time vouchsafed unto us, but especially for thy particular providence in the singular blessings afforded us in this *House* ; make us duly sensible of them, duly thankful for them, and grant us grace so to improve this precious season of mercy, that we may redeem thy favour and recover our lost happiness ; and be pleased to shed the riches of thy love, on the heads of all those who are any ways concerned in the management, government, or support of this charitable design ; return their kindness fourfold into their bosoms, and blest their benevolent endeavours to the welfare of their own and of every soul who shall partake of their tender and liberal bounty.]

Take us, O God, this night into thine especial favour and protection, give thy holy Angels charge over us, that no evils happen unto us, nor any dangers approach us, to disturb our repose. Refresh us with comfortable rest ; and raise us up in the morning with renewed strength and vigour, to praise thy name. And, now that we are about to lie down upon our bed of rest, grant us grace seriously to consider that time, when, in a little while, we shall lie down in the dust : and since we know neither the day nor hour of our master's coming, make us so careful of our duty, and so watchful against sin, that we may be always ready ; that we may never live in such a state as we should fear to die in ; but that whether we live we may live unto the Lord ; or whether we die we may die unto the Lord : that whether we live or die, we may be thine, through Jesus Christ our Lord, in whose most holy name and words, we farther call upon thee. Saying,

*Our father, &c.*

The Almighty God, who is a strong tower of defence to all them that put their trust in him, to whom all things in heaven and earth, and under the earth, do bow and obey ; be now and evermore our defender and preserver.

Unto his gracious favour, and protection, we most humbly commend ourselves, and all that belong unto us ; (especially all of this house and family.) The Lord blest, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us his peace, this night and for evermore. *Amen.*

*A*

*A Prayer from the Liturgy, proper for all Times.*

**A**lmighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins, to all them, who with hearty repentance and true faith turn unto thee: Have mercy upon me, pardon, and deliver me from all my sins: confirm and strengthen me in all goodness: and bring me to everlasting life, thro' Jesus Christ our Lord, *Amen.*

*A Prayer of St. PAUL's.*

*In Ephesians, Chap. iii. Ver. 14—21.*

**I**bow my knees unto thee, O Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: beseeching that thou woud'st grant me, according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man: that Christ may dwell in my heart by faith: that being rooted and grounded in love, I may be able to comprehend with all saints, what is the length and breadth and depth and height: and to know the love of Christ, which passeth knowledge, that I may be filled with all the fullness of God.

Now unto thee, who art able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto thee be glory in the church, by Christ Jesus throughout all ages, world without end. *Amen.*

N. B. Many of the Collects for Sundays, and other Holy Days, in the Book of Common Prayer, may be properly used upon various occasions—and particularly the Collect for the second Sunday in Advent, may be used before reading the sacred Scriptures.

No Directions for the publick Worship are given, as you are furnished with a little Tract in your Prayer-Book for that Purpose, Entitled, *Directions for a devout and decent Behaviour in the public Worship of God*: which it is to be hoped, you will diligently read—and at the 25th Page, you will find *Collects* proper for all Occasions pointed out.—And for the Sacrament, Bishop *Wilson's* Book will be put into your hands, when you are desirous to communicate. In which, as well as in Dr. *Stanhope's* *St. Austin*, and his *Thomas a Kempis*, you will do well to employ yourselves seriously and diligently.

*A Prayer to be used during Sicknefs.*

N. B. If the sick Person be so very ill that she cannot read this herself, she may desire some friend to repeat it to her, and then she may add at the conclusion her hearty *Amen.*

**A**lmighty, and most righteous Lord God, “in whose hands are the appointments of life and death,” give me grace to consider that this my sickness is of thy sending; and to acknowledge as well the justice, as the mercifulness of thy visitation and my sufferings. May I look up to thee for strength to bear, and grace to profit by it. It comes, O my God, as thy scourge for my sins; which is to make me see, feel, and avoid them;—as thy medicine to cure my spiritual diseases; and as thy fiery trial, which is to prove my virtues,



virtues, and purge away my dross. Let it not fail, Lord, to answer these gracious purposes. Bring to my mind all such considerations as may revive, and succour me, and raise me above all discouragements and fear; and let my thoughts under this visitation be only those of love and thankfulness; of resignation and obedience; of humility and hope in thy mercy. Give me patience, I beseech thee, and a full trust in thy most gracious promises, that I may entertain no evil surmises; nor shew any indecent carriage, which wou'd add to my guilt, if I die; or to my remorse and shame, if I live.

Pity thy sick servant, and lessen my sorrows, O Father of mercies, out of compassion to my weakness. Pardon my restless complainings; and support me under them by thy comforts. Direct, and recompense the labours and kindness of those, who charitably and friendly attend me in my sickness. Keep me always submissive and devout towards thee, and no ways impatient or ungrateful towards those around me. May thy blessing accompany all their endeavours for my good, and all the medicines I take. Put an end in due time to my disease, (or to my pains): either restore me to my strength, health, and ease, granting me the mercies of a longer life, or else prepare me more immediately, for a blessed, and eternal life, for our Lord JESUS CHRIST's sake, who died for our sins and rose again for our justification. *Amen.*

*Hath God mercifully restored you to health? Surely you cannot doubt the obligations you lie under, to be thankful for his mercies. Dreadful INDEED THAT OUT OF TEN LEPERS WHO WERE CLEANSED, only one should return to give thanks: but take special care that you follow not the example of the nine (See Luke xvii. 7) for instances of such ingratitude are too common.*

#### *A Prayer after Recovery.*

**M**OST gracious and merciful God, the fountain of life, I return thee humbly and hearty thanks for having spared the life of thy servant; I adore thee as the *Author* of my *Cure*, and praise thee for the success thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou has condescended to hearken to the prayer of so sinful a creature, may I "call upon thee as long as I live". Being made whole, may I "go away and sin no more, lest a worse thing come unto me." Having known the bitterness of affliction, may I pity and endeavour to relieve those that labour under it. And may I never forget my obligations to thee, and the kindness of those about me, (especially my Benefactors of this *House*.) I humbly recommend *them* and *myself* to thy continued mercy, and everlasting favour, through JESUS CHRIST, my Lord and Saviour. *Amen.*

N. B. These two *Prayers* as well as the *Verses* for the use of the Sick, are taken from Dr. *Stonhouse's* very valuable Treatise, called *Advice to a Patient*, &c. a book excellently calculated for, and much to be recommended to, all Hospitals, and Infirmarys. Tho' indeed his *Directions to the Uninstructed*, may be of much more general Utility. It is sold at *Rivington's* in St. Paul's Church-Yard: and is one of the Books given away by the Society for promoting Christian Knowledge.

*Same*



*Some Instances of CHRIST's Life proposed for Imitation.*

[These are extracted from *Burk's Exposition of the New Testament*, at the close of his Remarks on St. *John's* Gospel, where all who have this useful Book in their Possession, may find proper Comments on those instances of our Saviour's Life.]

1. **H**IS early piety. See *Luke* ii. 46, 47.
2. His obedience to his earthly parents. See *Luke* ii. 51.
3. His unwearied diligence in doing Good. See *Acts* x. 38.
4. His humility and lowliness of mind. See *Matt.* xi. 29.
5. The unblameableness and inoffensiveness of his life and actions. See *Mat.* xix. 27.
6. His eminent self-denial. See *Phil.* ii. 7, 8.
7. His contentment in a low and mean condition in this world. See *Luke* ix. 58. *Phil.* iv. 11.
8. His frequent performance of the duty of private prayer. See *Luke* vi. 12. *Mark* i. 35.
9. His affectionate performance of the duty of praise and thanksgiving. See *Mat.* xi. 25. *John* xi. 41.
10. His compassion towards those who were miserable, and in distress. See *Mat.* xx. 34.
11. His spiritual entertaining, and useful discourse. See *Luke* xiv. 7. xxiv. 43.
12. His free, familiar, sociable behaviour. See *Mat.* xi. 19. *Luke* v. 29.
13. His patience under sufferings and reproaches. See *1 Pet.* ii. 21, 22.
14. His readiness to forgive injuries. See *Luke* xxiii. 34.
15. His laying to heart the sins as well as sufferings of others. See *Mark* iii. 5.
16. His zeal for the public worship of God. See *John* ii. 17.
17. His glorifying his Father in all he did. See *John* xvii. 4.
18. His impartiality in reproof sin. See *Matt.* xxii. 23.
19. His universal obedience to his Father's will, and chearful submission to his Father's pleasure. See *Matt.* xxvi. 39.
20. His laws and practice of universal holiness both in heart and life. See *Luke* iv. 34.

We must remember, "so to imitate *Christ* for our *Pattern*, as to acknowledge him for our *high-priest* and *Intercessor*," as we are taught in the following excellent prayer from the liturgy, proper to be used at all seasons.

**A**lmighty God, who hast given thy only Son to be unto us both a *Sacrifice* for sin, and also an *Example* of godly life: give us grace that we may always most thankfully receive *that* his inestimable benefit: and also daily endeavour ourselves to follow the steps of his most holy life: and finally to be made partakers of his resurrection, through the same Jesus Christ, our mediator and advocate. *Amen.*

## II.

## VERSES for the Use of the Sick:

I.

**M**Y God, with grateful heart I'll raise;  
A daily altar to thy praise;  
Thy friendly hand my course directs,  
Thy watchful eye my bed protects.

2.

When dangers, woes or death are nigh,  
Past mercies teach me where to fly;  
The same Almighty arm can aid,  
Now sickness grieves, and pains invade.

3.

To all the various helps of art  
Kindly thy healing pow'r impart;  
BETHESDA's bath \* refus'd to save,  
Unless an Angel blest the wave.

4.

All Med'cines act by thy decree,  
Receive commission all from THEE:  
And not a plant which spreads the plains,  
But teems with health when heav'n ordains.

5.

Clay and Siloam's pool † we find,  
At heav'n's command restor'd the blind;  
Hence Jordan's \* waters once were seen  
To wash a Syrian leper clean.

6.

But grant me nobler favours still,  
Grant me to know and do thy will,  
Purge my foul soul from every stain,  
And save me from eternal pain.

7.

Can such a wretch for pardon sue!  
My crimes, my crimes arise in view!  
Arrest my trembling tongue in prayer,  
And pour the horrors of despair.

8.

But oh! regard my contrite sighs,  
My tortur'd breast, my streaming eyes;  
To me thy boundless love extend,  
My God, my Father, and my Friend.

9.

These lovely names I ne'er cou'd plead,  
Had not thy son vouchsaf'd to bleed;  
His blood procures for Adam's race  
Admittance to the throne of grace.

10

When vice hath shot it's poison'd dart,  
And conscious guilt corrodes the heart;  
His blood is all sufficient found,  
To draw the shaft and heal the wound.

11.

What arrow pierce so deep as sin?  
What venom gives such pain within?  
Thou great physician of the soul,  
Rebuke my pangs and make me whole.

12.

Oh! If I trust thy sov'reign skill,  
With deep submission to thy will;  
Sickness and death shall both agree  
To bring me, Lord, at last to THEE.

## A MIDNIGHT HYMN.

By Bishop KENN, Author of the Morning and  
Evening Hymns.

**M**Y God, now I from sleep awake;  
The sole possession of me take;  
From midnight terrors me secure,  
And guard my heart from thoughts impure.

Blest Angels, while we silent lye,  
You hallelujahs sing on high:  
You joyful hymn the ever-bless'd;  
Before the throne, and never rest.

I with your choir celestial join,  
In off'ring up a hymn divine:  
With you in heaven I hope to dwell;  
And bid the night and world farewell.

My soul, when I shake off this dust,  
Lord, in thy arms I will entrust:  
O make me thy peculiar care,  
Some mansion for my soul prepare.

Give me a place at thy saints feet,  
Or some fall'n angel's vacant seat:  
I'll strive to sing as loud as they,  
Who sit above in brighter day.

O may I always ready stand,  
With my lamp burning in my hand:  
May I in sight of heaven rejoice,  
Whene'er I hear the bridegroom's voice.

All

\* See John v. 4. † John ix. 7. ‡ 2 Kings v. 10.

All praise to thee in light array'd,  
Who light thy dwelling place hast made:  
A boundless ocean of bright beams,  
From thy all-glorious God-head streams.

The sun, in its meridian height,  
Is very darkness in thy sight:  
My soul O lighten and inflame,  
With thought and love of thy great name.

Bless'd Jesus, thou on heav'n intent,  
Whole nights hast in devotion spent;  
But I, frail creature, soon am tir'd,  
And all my zeal is soon expir'd.

My soul, how canst thou weary grow  
Of antedating bliss below:  
In sacred hymns and heavenly love,  
Which will eternal be above.

Shine on me, Lord, new life impart,  
Fresh ardors kindle in my heart:  
One ray of thy all-quick'ning light,  
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,  
Watch over thine own sacrifice:  
All loose, all idle thoughts cast out,  
And make my very dreams devout.

Praise God from whom all blessings flow,  
Praise him all creatures here below:  
Praise him above ye heav'nly host,  
Praise Father, Son, and Holy Ghost.

### CHARITY.

*A Paraphrase on the Thirteenth Chapter of the  
First Epistle to the Corinthians,*

*By Mr. PRIOR.*

**D**ID sweeter sounds adorn my flowing  
tongue,  
Than ever man pronounc'd, or Angel sung:  
Had I all knowledge human and divine,  
That thought can reach, or science can de-  
fine:  
And had I power to give that knowledge birth  
In all the speeches of the babling earth;

Did *Shadrach's* zeal my glowing breast in-  
spire,

To weary tortures, and rejoice in fire;  
Or had I faith like that which *Israel* saw,  
When *Moses* gave them miracles and law:  
Yet gracious *charity* indulgent guest,  
Were not thy power exerted in my breast,  
Those speeches wou'd send up unheeded pray-  
er,

That scorn of life wou'd be but wild despair:  
A tymbals sound were better than my voice:  
My faith were form: my eloquence were noise.

*Charity*, decent, modest, easy, kind,  
Softens the high, and rears the abject mind:  
Knows with just reins, and gentle hand to  
guide,

Betwixt vile shame, and arbitrary pride:  
Not soon provok'd, she easily forgives,  
And much she suffers, as she much believes:  
Soft peace she brings, wherever she arrives,  
She builds our quiet, as she forms our lives:  
Lays the rough paths of peevish nature ev'n,  
And opens in each heart a little heav'n.

Each other gift which God on man bestows,  
Its proper bound, and due reflection knows:  
To one fixt purpose dedicates its pow'r,  
And finishing its act exists no more.  
Thus in obedience to what heaven decrees,  
Knowledge shall fail and prophecy shall cease:  
But lasting *Charity's* more ample sway,  
Not bound by time, nor subject to decay:  
In happy triumph shall for ever live,  
And endless good diffuse, and endless praise  
receive.

### HYMN by Mr. ADDISON.

1.  
**W**HEN rising from the bed of death,  
O'erwhelm'd with guilt and fear,  
I see my Maker, face to face;  
O how shall I appear!

2.  
If yet, while pardon may be found,  
And mercy may be sought,  
My heart with inward horror shrinks,  
And trembles at the thought:

When



3.  
When thou, O Lord, shalt stand disclos'd  
In majesty severe,  
And sit in judgment on my soul,  
O how shall I appear!

4.  
But thou hast told the troubled mind,  
Who does her sins lament;  
The timely tribute of her tears  
Shall endless woe prevent.

5.  
Then see the sorrow of my heart,  
E'er yet it be too late;  
And hear my Saviour's dying groans  
To give these sorrows weight.

6.  
For never shall my soul despair  
Her pardon to procure,  
Who knows thy only Son has dy'd,  
To make her pardon sure.

HYMN. *By Mrs. ROWE.*

1.  
**I**N vain the dusky night retires,  
And fullen shadows fly;  
In vain the morn with purple light  
Adorns the eastern sky;

2.  
In vain the gaudy rising sun  
The wide horizon gilds,  
Comes glitt'ring o'er the silver streams,  
And cheers the dewy fields.

3.  
In vain, dispensing vernal sweets,  
The morning breezes play;  
In vain, the birds with chearful songs,  
Salute the new-born day.

4.  
In vain, unless my Saviour's face  
These gloomy clouds controul,  
And dissipate the fullen shades  
That press my drooping soul.

5.  
Oh! visit then thy servant, Lord,  
With favour from on high,  
Arise, my bright immortal sun,  
And all these shades will die.

6.  
When, when shall I behold thy face  
All radiant and serene,  
Without those envious dusky clouds  
That make a veil between?

7.  
When shall that long expected day  
Of sacred vision be,  
When my impatient soul shall make  
A near approach to thee.

*Against LEWDNESS, by Dr. WATTS.*

1.  
**W**HY should you let your wand'ring eyes  
Entice your souls to shameful sin!  
Scandal and ruin are the prize  
You take such fatal pains to win.

2.  
This brutal vice makes reason blind,  
And blots the name with hateful stains:  
It wastes the flesh, pollutes the mind,  
And tears the heart with racking pains.

3.  
Let *David* speak with heavy groans,  
How it estrang'd his soul from God;  
Made him complain of broken bones,  
And fill'd his house with wars and blood.

4.  
Let *Solemon* and *Samson* tell  
Their melancholy stories here,  
How bright they shone, how low they fell  
When sin's vile pleasures cost them dear.

5.  
In vain you chuse the darkest time,  
Nor let the sun behold the sight;  
In vain you hope to hide your crime  
Behind the curtains of the night;

6.  
The wakeful stars and midnight moon  
Watch your foul deeds, & know your shame;  
And God's own eye, like beams of noon,  
Strikes through the shade, and marks your name.

7.  
What will ye do when heav'n inquires  
Into those scenes of secret sin?  
And lust, with all its guilty fires,  
Shall make your conscience rage within?



8.

How will you curse your wanton eyes,  
Curse the lewd partners of your shame,  
When death, with horrible surprise,  
Shews you the pit of quenchless flame

9.

Flee, sinners, flee th' unlawful bed,  
Lest vengeance send you down to dwell  
In the dark regions of the dead,  
To feed the fiercest fire in hell.

*The UNKNOWN WORLD.*

**H**ARK, my gay friend, that solemn toll  
Speaks the departure of a soul:  
'Tis gone, that's all we know—not where,  
Or how th' unbody'd soul does fare.

In that mysterious world none knows,  
But God alone, to whom it goes;  
To whom departed souls return,  
To take their doom, to smile or mourn.

Oh! by what glimm'ring light we view  
The unknown world we're halt'ning to!  
God has lock'd up the mystic page,  
And curtain'd darkness round the stage!

Wise heav'n, to render search perplex,  
Has drawn 'twixt this world and the next  
A dark impenetrable screen,  
All behind which is yet unseen!

We talk of heav'n, we talk of hell;  
But what they mean, no tongue can tell!  
Heav'n is the realm where angels are,  
And hell the chaos of despair!

But what these awful words imply,  
None of us know before we die!  
Whether we will or no, we must  
Take the succeeding world on trust.

This hour perhaps our friend is well;  
Death—struck the next, he cries—farewell!  
I die!—and then for ought we see  
Ceases at once to breathe and be.

Thus launch'd from life's ambiguous shore,  
Ingulph'd in death, appears no more,  
Then undirected to repair

To distant worlds we know not where.

Swift flies the soul; perhaps 'tis gone  
A thousand leagues beyond the sun;

Or twice ten thousand more thrice told,  
Ere the forsaken clay is cold!

And yet who knows, if friends we lov'd,  
Tho' dead, may be so far remov'd?

Only this vail of flesh between,  
Perhaps they watch us, tho' unseen.

Whilst we, their loss lamenting, say,  
They're out of hearing, far away;  
Guardians to us, perhaps they're near,  
Conceal'd in vehicles of air.

And yet no notices they give,  
Nor tell us where, nor how they live;  
Tho' conscious, whilst with us below,  
How much themselves desir'd to know.

As if bound up by solemn fate,  
To keep this secret of their state,  
To tell their joys or pains to none,  
That man might live by faith alone.

Well let my sov'reign if he please,  
Lock up his marvellous decrees;  
Why should I wish him to reveal  
What he thinks proper to conceal?

It is enough that I believe,  
Heav'n's brighter than I can conceive:  
And he, that makes it all his care  
To serve God here, shall see him there!

But oh! what worlds shall I survey,  
The moment that I leave this clay?  
How sudden the surprise, how new!  
Let it, my God, be happy too!

*On the LAST JUDGMENT. By the Earl  
of Roscommon.*

**T**H E day of wrath, that dreadful day  
Shall the whole world in ashes lay,  
As *David* and the *Sybils* say.

What horror will invade the mind,  
When the strict Judge who would be kind,  
Shall have few venial faults to find?

The last loud trumpets wond'rous sound  
Shall through the rending tombs rebound,  
And wake the nations under ground.

Nature and death shall, with surprise,  
Behold the pale offender rise,  
And view the Judge with conscious eyes.

Then

<sup>5.</sup>  
Then shall, with universal dread,  
The sacred mystic book be read,  
To try the living and the dead.

<sup>6.</sup>  
The Judge ascends his awful throne,  
He makes each secret sin be known,  
And all with shame confess their own.

<sup>7.</sup>  
Oh! then what int'rest shall I make,  
To save my last important stake,  
When the most just have cause to quake.

<sup>8.</sup>  
Thou mighty, formidable King,  
Thou mercy's unexhausted spring,  
Some comfortable pity bring.

<sup>9.</sup>  
Forget not what my ransom cost,  
Nor let my dear-bought soul be lost,  
In forms of guilty terror tost.

<sup>10.</sup>  
Thou who for me didst feel such pain,  
Whose precious blood the cross did stain,  
Let not those agonies be vain.

<sup>11.</sup>  
Thou whom avenging powers obey,  
Cancel my debt, too great to pay,  
Before the sad accounting day.

<sup>12.</sup>  
Surrounded with amazing fears,  
Whose load my soul with anguish bears,  
I sigh, I weep; accept my tears.

<sup>13.</sup>  
Thou who wert mov'd with *Mary's* grief,  
And by absolving of the thief,  
Hast given me hope, now give relief.

<sup>14.</sup>  
Reject not my unworthy prayer,  
Preserve me from that dang'rous snare,  
Which death and gaping hell prepare.

<sup>15.</sup>  
Give my exalted soul a place,  
Among thy chosen right-hand race,  
The sons of God, and heirs of Grace.

<sup>16.</sup>  
From that insatiable abyss,  
Where flames devour and serpents hiss,  
Promote me to thy seat of bliss.

<sup>17.</sup>  
Prostrate my contrite heart I rend,  
My God, my father, and my friend,  
Do not forsake me in my end.

<sup>18.</sup>  
Well may they curse their second breath,  
Who rise to a reviving death.  
Thou great Creator of mankind,  
Let guilty man compassion find!

### THANKS to GOD.

By Dr. DODDRIDGE.

<sup>1.</sup>  
ALL glorious God, what hymns of praise,  
Shall our transported voices raise:  
What flaming love and zeal is due,  
While heaven stands open to our view?

<sup>2.</sup>  
Once we were fall'n, and oh how low!  
Just on the brink of endless woe:  
Doom'd to a heritage in hell;  
Where sinners in deep darkness dwell.

<sup>3.</sup>  
But lo, a ray of chearful light,  
Scatters the horrid shades of night:  
Lo, what triumphant grace is shewn,  
To souls impoverish'd and undone!

<sup>4.</sup>  
Far, far beyond these mortal shores  
A bright inheritance is ours:  
Where saints in light our coming wait,  
To share their holy blisful state;—

<sup>5.</sup>  
If ready dress for heaven we shine,  
Thine are the robes, the crown is thine:  
May endless years their course prolong,  
While, "Thine the praise" is all our song.

The EN D.



